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SERVICE OF QUALITY
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The Builders

All are architects of Fate,
Working in these walls of time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

In the older days of Art,
Builders wrought with greatest care,
Each minute and unseen part;
For the gods see everywhere.

Let us do our work as well,
Both with unseen and the seen;
Make the house, where gods may dwell,
Beautiful, entire and clean.

Else our lives are incomplete,
Standing in these walls of time.
Broken stairways where the feet
Stumble as they seek to climb.

Build today, then, strong and firm,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.

Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky.

—Longfellow



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THIS UNINTELLIGIBLE EARTH "I believe in God the Father Almighty, Maker of heaven and earth." This first affirmation of the Apostles' Creed has never been allowed to go long unchallenged. Against the faith in an all-good and all-powerful God there is constantly set "the burthen of the mystery . . . the heavy and the weary weight of all this unintelligible world." Blind faith may get over the difficulty by ignoring the dark side of experience, just as blind unbelief may resolve it by discarding the idea of God. But there remain those, in the Church or out of it, who are not so easily contented. Their attempts to solve the problem may be fantastic; but at least they know that the problem exists and that it is inescapable. It was already an urgent problem in the Church before the Church was more than a hundred years old.

In the middle of the second century an earnest and thoughtful Christian, who came from Sinope, on the shores of the Black Sea, proposed to solve the problem by having two gods: one the God of Justice, the other the God of Love; one the God of Creation, the other of Redemption; one revealed in the Old Testament, the other in the Gospel. The God of the Gospel was, of course, infinitely superior to the God of the Old Testament; and, since no man can serve two masters, Christians must clearly reject the Old Testament and its deity. Though Marcion's solution was rejected by the Church as a whole, he found a following; and the Marcionite community continued long after the death of its founder. The man and his work were made the object of a lifetime of profound study by the great German scholar Harnack, whose results were published in the twenties of this century. His book is indispensable; it gives all the relevant evidence as well as Harnack's considered judgment. It is the judgment on which there may be difference of opinion; and here lies the importance and value of Mr. E. C. Blackman's "Marcion and His Influence." In this book the immense value of Harnack's work on the sources is fully and properly recognized; but it is urged, and properly urged, that Harnack deals too kindly with Marcion's solution of the theological problem. Mr. Blackman therefore undertakes a reconsideration of the materials collected by Harnack. It is a thorough and scholarly piece of work, firmly based on the known facts, and showing a fine appreciation of the real issues

between Marcion and the Church. If Mr. Blackman's conclusions are less favorable to Marcion than Harnack's, they are also more just.—*T.W.M.*

STALIN'S RUSSIA In his foreword to Mme. Labin's book Mr. Arthur Koestler emphasizes the necessity for destroying the illusions that still exist in the West about the nature of the Soviet system. He applauds insistence on the distinction between objectivity and neutrality and denial of the easy way out of finding a mean between the extremes of praise and blame. For this point of view there is much to be said. The unwillingness to be identified with "reaction" that makes so many well-meaning people intolerant of the truth about the Soviet Union is dangerous; dangerous enough in this country, doubly dangerous in countries with strong Communist parties like France and Italy.

The Soviet Union is a country where the deliberate policy of a ruling minority, maintaining itself in power by force and lying propaganda, has condemned in its pursuit of its political and economic objectives millions of human beings to a miserably and unnecessarily low standard of living, to the total loss of personal freedom, and to cultural isolation. It has shrunk from no means of strengthening its hold at home or of expanding the territorial confines of its sway. It has repudiated in practice, and in many respects in theory, most of the ideals that have been held in common by all the great political idealists and that still move free peoples.

But it is in the highest degree unlikely that anyone who does not already believe these things will be influenced by Mme. Labin's book. For a book of this kind to be effective three things are necessary—the material used must be completely relevant to the conclusions drawn from it; there must be a high degree of accuracy; and the writer must have the intellectual capacity to give a credible theoretical framework to the presentation of the case. This book is satisfactory on none of these points. The main body of the material, dealing with social conditions, consists inevitably of statistical calculations and comparisons, eked out with quotations from the "self-criticism" of the Soviet press and from the accounts of emigres. Mme. Labin's material under all three heads deals largely with pre-war periods, and though this is, of course, relevant up to a point it is not new—it has been used quite as effectively by De Basily, Dallin, and others—and it is used with far too little attention to a general historical scheme.

On more recent conditions there is a good deal of evidence that Mme. Labin does not seem to have used. One has, indeed, the impression at more than one point

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston 11, Massachusetts. For the news and advertising departments call HA-6-6690.

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Alfred Hampden Moorhouse, Editor and Publisher.

of a book written some time back and rather hastily refurbished for publication. Haste is certainly suggested by the number of serious inaccuracies in names, dates, and on matters of Governmental structure. These are quite inexcusable in a work on such a subject. Finally, as is shown by the concluding "imaginary dialogue" between the author and a "convinced Stalinist," Mme. Labin, like most Socialist critics of the regime, is

Really at a loss to understand how it has all come about. Both here and when dealing with foreign policy there is a sort of bewildered naivete. It is not enough to hate oppression—or to indulge in a sarcasm that often misses fire; to tackle the phenomenon of Stalinism requires some grounding in history, geography, and economics. Having one's heart in the right place is no compensation for its absence.

WHY FREEMASONRY HAS ENEMIES

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Say "anti-Masonry" to the average American Mason and he will think you speak only of the Morgan affair of 1826. So many books have been written on this, so many speeches made about it, so many study clubs have discussed it, that it is pretty much in the class with political oratory—interesting once, but a bore when much repeated!

Anti-Masonry neither began nor ended with the Morgan affair. The Fraternity has always had its enemies and, unless the world reforms spiritually, doubtless always will.

By why?

Doubtless there are many answers. Many roads may wind around a mountain—they must meet at the top. No matter how many separate causes for the hatred, dislike, enmity which men have conceived—and some still do—for the Gentle Craft, all these mistaken ideas may be referred to one cause.

Examine just a few of the exhibitions of anti-Masonry, other than the Morgan affair—which was a sporadic explosion, not a deep-rooted and poisonous plant.

Mussolini, Hitler, Franco, Stalin could not permit the existence of a society which is predicated upon the brotherhood of man; they were, and are, too much committed to a society predicated upon a police power which knows no mercy and has but one object: the destruction of people, ideas, and organizations which do not believe that man is nothing, the State (and its ruler or rulers) everything.

"Humanity is still and always an abstraction of time and space; men are still not brothers, do not want to be and evidently cannot be. Peace is hence absurd, or rather is a pause in war. There is something that binds man to his destiny of struggling, against either his fellows or himself. The motives for the struggle may change indefinitely, they may be economic, religious, political, sentimental. But the legend of Cain and Abel seems to be the inescapable reality while brotherhood is a fable men listen to during the bivouac and the truce."

General Erich Ludendorff wrote a booklet against Freemasonry of which more than a hundred thousand copies were sold. Too long to quote here, the reader may get an idea of its contents from some of his words:

"Masonry brings its members into conscious subjection to the Jews . . . it trains them to become venal Jews . . . German Masonry is a branch of organized

international Masonry the headquarters of which are in New York . . . there also is the seat of Jewish world power. . . ."

Ludendorff blamed Freemasons for bringing America into the world War I, helped by the Jesuits, B'nai B'rith and the Grand Lodge of New York! This, he stated, was done to destroy Austria Hungary, a Catholic world power. Had it not been for Freemasonry, Germany would have won the war—Kaiser Wilhelm and Czar Nicholas lost their thrones because they were not Freemasons—and so on and on and on for eighty-two pages of "Annihilation of Freemasonry Through Revelation of Its Secrets!"

Not all anti-Masonry has had causes so fundamental, which lie so deep; small jealousies and little rascals have started anti-Masonic movements; several religions have fought and, indeed, now fight the Craft, as sinful and unGodlike.

The opposition of the Catholic church, based on the Papal Bull of 1738, many times renewed, expanded, explained and emphasized, is well known. The Lutheran church as a whole has been unfriendly to the Craft and certain Synods rabid against it. The Mormon church has been anti-Masonic ever since hundreds of Mormons were expelled from Masonry by the Grand Lodge of Illinois. Even the gentle Quakers have opposed Freemasonry and not always gently!

When organized religion has disputed with Freemasonry, it is largely because of the thought that Masonic teaching of "that natural religion in which all men agree" might take the place of that which it espoused; knowing that the Fraternity operated by means of a secret ritual, obligations, religious beliefs and the doctrine that all men of whatever faith might worship a Great Architect of the Universe around a common Altar, Freemasonry became a rival!

Just as science disputes with no religion, so Freemasonry does not now and never has questioned any man's faith. There has never been an anti-Masonic party composed only of Masons; there have been anti-Masonic parties in many clerical circles. As late as 1896 an anti-Masonic party convened at Trent. In the "Builder," April, 1918, George W. Baird, P.G.M. District of Columbia, reports that the general and particular aims of this council were to wage war on Masonry as an institution; on Masons as individuals, in all countries and places where the order exists; to wage war on Masonry as a body, by collecting supposed documents

and facts; assertions of perjured Masons as evidence and thus bring to light, or rather coin, by means of the press or special publications, all the misdeeds of the fatal institution; all the demoralizing influences it exercises; through obscene or sacrilegious rites, corruption and occult conspiracies on man and civilization; to wage war on individual Masons by opposing them in every phase of their existence, in their homes, in their industries, in their commerce, in their professional vocations, in all their endeavors to participate in public life, local or general, etc.

The first anti-Masonic campaign—if it can be called that—in the American Colonies occurred in 1737. According to an account published in the "Pennsylvania Gazette" (Benjamin Franklin's paper) an apothecary duped a young man (Daniel Reese) who had expressed a desire to be a Freemason, into a false and ridiculous ceremony, ending in a scene in which the devil was supposed to appear. When the young man refused to be frightened, the "devil" became angry and threw a pan of flaming spirits on the candidate, who died of burns three days later.

Freemasons, though innocent, were blamed and the incident (if death can be called an incident!) spread far and wide to the serious but not too lengthy embarrassment of Masons of the City of Brotherly Love.

There were a few sporadic attacks in the Colonial press against Freemasonry, including one in Boston in 1751, but no real opposition of any moment in this nation until the Morgan affair in 1826.

But the Colonies were not to escape prejudice, even if unorganized, for Pritchard's "Masonry Dissected" (1730) and "Jachin and Boaz" (1762) both had wide circulation, the latter pamphlet being reprinted here more than a dozen times; one edition was printed in Spanish in Philadelphia as late as 1822.

These "exposes" purporting to print the ritual, ceremonies and "secrets" of Freemasonry (invaluable now as giving clues to practices and words otherwise lost in the mist of the years) were then intended as body blows at the Ancient Craft. In early days all Freemasonry was kept secret; place of meeting; men who belonged; candidates proposed, were all considered to be "esoteric." Hence there was a great curiosity on the part of the public and a large circulation of pamphlets designed to injure the Fraternity by "exposing" its character, ritual and secrets. Today, few would look at and less would buy such a pamphlet on a newsstand—then, the public demanded these in quantities.

Like all such, the motive of their publication—whether revenge for fancied slights or avarice—kept them from being too seriously considered by the better educated and thinking class.

In England, Pritchard's "Masonry Dissected" raised a storm when it was published, and was reflected even in the songs of the day. An actress in 1765 offered the following, as coming from the anti-Masonic Scald Miserable Masons:

"Next for the secret of their own wise making.

Hiram and Boaz and Grand Master Jachin:

Poker and tongs—the sign—the word—the stroke—
'Tis all a nothing and 'tis a joke!

Nonsense on nonsense! Let them storm and rail

Here's the whole history of the mop and pail.*

For 'tis the sense of more than half the town

Their secret is—a bottle at the Crown!"

Although inspired by the Morgan affair, the letters of John Quincy Adams had an anti-Masonic effect long after Morgan was forgotten. President Adams was never a Freemason; we have his own words as proof of that. That he was an implacable enemy of the institution is shown by his "Letters on the Masonic Institution" published in book form in Boston in 1847. His enmity of the Fraternity sprang from his belief in the reality of the "murder" of Morgan, the activities of the anti-Masonic party and his own great credulity and strong prejudice. His character as a man, his service to his country, his exhaustless energy made serious his attacks on Freemasonry, even though he displayed a woeful ignorance of the Order, its principles, practices, history and accomplishments.

John Quincy Adams is long gathered to his fathers. His "letters" remain largely unread in libraries and in the minds of historians. He did the fraternity harm once, but, judged by the perspective of a century, it was without permanent effect.

These are but the slightest of thumb-nail sketches of a few of the outbreaks against Freemasonry. In all countries since the organization of the Mother Grand Lodge, there have been these ebullitions of passions and prejudice; in some lands, tortures and burnings; destructions of Masonic property, imprisonment of Masons, especially in World War II.

These persecutions have had a hundred underlying causes; avarice, jealousy, desire for notoriety, disappointment, envy, the belief that he climbs high who climbs ruthlessly, the need for a scape-goat—the list is endless.

But all, in the last analysis, boil down to one cause. As the greater swallows the less, the large encompasses the little, the race includes all its blood strains, so the reason for the enmity of Freemasons and Freemasonry, encompassing all of many causes, is simple.

There is *always* a conflict between any two opposing beliefs, doctrines, dogmas, religions, philosophies, political systems. For hundreds of years organized religion fought science; the doctrine of the divine right of kings ran headlong into the doctrine of the equality of man; today we see democracy and Communism in a cold war to the death; less spectacular but none the less real has been the split of Lincoln's famous words, resulting in the opposition of those who believe in government *by* the people, to those who believe only in government *of* the people, by the governor!

Freemasonry stands and has always stood for freedom of political thought; for freedom of religious thought; for personal freedom within the law; for the dignity, importance and worth of the individual. In

* An allusion to the tiler's implements with which he erased the designs drawn upon the lodge floor for the instruction of candidates.

Freemasonry there is neither high nor low—"we meet upon the level." In Freemasonry is no compulsion; a man must come to it and be of it "of his own free will and accord." In Freemasonry is no religious sect: men of all religions or of no religion, join hands in kneeling about a common Altar erected to the Great Architect of the Universe, by which name each can worship the God he knows.

Such a plan, such a doctrine, such a brotherhood, cannot but be inimical to the selfish, the crooked, the

power-hungry, the dictator, the religion which opposes any doctrine but its own, the self-seeking, the envious, the coward, the prejudiced, the passionate and the dishonest.

The reason for *all* the attacks on Masonry, no matter how attempted or by whom accomplished, can be expressed in a word . . .

The word is *fear*.

Fear of what?

Of freedom of thought!

OUR VOLUME OF THE SACRED LAW

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Of the Three Great Lights, the Volume of the Sacred Law—the Holy Bible for Christians and Jews—is known as *The Great Light*.

It rests upon every Masonic Altar. It is "the rule and guide of our faith and practice." On it all candidates are obligated. Quotations from it occur many times in our ritual. Its teachings are emphasized, its influence on our Fraternity is great, and, presumably at least, every Mason has read it, does now read it.

It is the commonest book in the world; no one knows just how many Bibles have been printed but well over one billion. It is, in some editions, the most inexpensive book in the world; millions of copies are given away and millions more sold for but a few cents. The contents of no other book is so well-known.

But to know the letter is not necessarily to know the spirit; to know the spirit is not necessarily to know the letter. Even among those who know the contents of the Bible well, and love it much, is often to be found little knowledge of the book, *as a book*.

If we lay aside for the moment its contents, teachings, poetry, history, romance, drama, we may see a little of that great body of information about the Bible which is of intense interest to Masons.

When did the Bible come into Freemasonry? No one has yet had the temerity to fix any day, even any year, as the beginning of a practice that now has the sanction of important Masonic law; that no lodge can exist, or hold a communication without the Three Great Lights in Masonry, of which the first and chief is the Volume of the Sacred Law.

Somewhere between 1717 (year of the revival, the formation of the Mother Grand Lodge) and 1750, the Holy Bible became the Book of Books to Freemasonry. Early lodge minutes give us here and there a word, a phrase, a date. From these can be pieced together a history of sorts; doubtless true in the main, doubtless as mistaken in its details.

Not until many years after the appearance of the first Bible in print (15th century) did Bibles become inexpensive enough to be possessed by the man or lodge of ordinary resources. Masonic obligations in early days were taken on the Old Charges, contained in some Manuscript Constitution. In 1560 the Geneva Bible was

published, the first to use chapters and numbered verses. If any Mason or any lodge used a Bible thus early this was probably the one.

The King James Version—the practically universally used Bible of our times—was not printed until 1611.

In 1717 one John Baskett, an Oxford printer, published the Bible; it became popular with Masons as with many others, and perhaps was among the first *officially* used in lodges. It is often mentioned in early lodge inventories.

But for more than half the life of the Fraternity (supposing that Operative Masonry began to change into speculative some four or five hundred years ago) it was the old Charges, not the Bible, which was used to give solemnity to the obligations. When the Bible first came into lodge use, apparently it was for the same purpose as now in a court of law; to make the obligation binding, to put the threat of spiritual punishment behind perjury. We use it thus, but for much more. Our Great Light is "a rule and guide of our faith and practice."

Early Freemasons, like the majority of their fellows, could not read. The greater number of men and women of the middle ages had never heard of the Bible. If they had heard of it, they never saw one; early Freemasons would not have dared to use a Bible in lodge even if they had one, as it was strictly the property of and jealously guarded by the church, which forbade laymen to possess or to use a Bible. It was for the church and the priest to say what men were to know, what stories from the Bible they could hear.

But when from early presses Bibles became first a trickle, then a stream and finally a flood, when illiteracy gave way to schools and reading was no longer an art only for the wealthy, the educated, the priest and the lawyer, the church had to give way; the Bible was too strong, too necessary for people. It burst the priestly bonds and became the precious possession of all.

It was then that it came into lodges, first as a mere aid to making a promise binding, then, gradually, as a substitute for the Old Charges, which the Bible finally displaced altogether as a book on which to take obligation.

It is not provable, but seems probable, that the name, "The Volume of the Sacred Law" came into use because the Old Charges, first the sole occupant of the pedestal (altar, as we now have it) was "The Book of the Law." As such, these persist in modern Masonic ritual as "The Book of Constitutions, Guarded by the Tiler's Sword."

The Bible was not originally in a lodge either a book of religion or a book of faith, or a book of either Protestant, Catholic or Jew. Lodges have never adopted a creed, become churches, made theological tests. Some early Grand Masters were Catholic in faith, and until some time after the first Papal Bull against Freemasonry, many Catholics were Masons, and used freely the King James Version in their lodges, although, as is well known, the Catholic Bible includes a number of books in its canon which, if they appear at all in the Bibles of today, are the Apocrypha—"the hidden books"—which are not within the Protestant canon.

The very word "bible" is comparatively new, as applied to the Scriptures. The Jews divided their sacred writings into three parts: The Law (first five books of Moses); The Prophets (Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor Prophets); and The Writings, the rest of the sacred books. Jesus referred only to "The Law and the Prophets." Nowhere in the Holy Scriptures does the word "bible" appear. Bible comes from biblos, the Greek word for the bark of the papyrus; biblos became biblion, and the plural, biblia, which means small books, little writings.

Chaucer used the word to mean *any* book; note our own use of *bibliography*, a list of books; *bibliophile*, a lover of books. Shakespeare knew his Bible well, but never once called it by that name; he speaks of Holy Writ, the Scriptures, the Gospel, etc. And the word "bible" is not used in the dedication of the King James Bible!

In the sense that its use came after printing it is a modern word just as its use in lodges, now universal, is modern compared to the age of Freemasonry as a Craft.

No original manuscripts of the Bible are anywhere in existence. The King James Version scholars did indeed state that their work was "translated out of the original tongues" but they meant Hebrew, Greek, Aramaic, and possibly some other ancient languages, not "original documents." The original writings have long since perished. Papyrus rotted and dried up, clay tablets were broken, even animal skins (parchment) does not escape the ravages of time, loss by fire, flood, theft and wilful destruction. It is doubtful if the "original writings," which were copied and recopied, were in the handwriting of their authors; many if not most of them were probably dictated, just as the Apostle Paul is known, from his own words, to have dictated his letters. He speaks of "the salutation of me Paul with mine own hand" and again "the salutation of Paul with mine own hand, which is the *token* of every epistle I write." In I Romans (16:22) the secretary identifies himself: "I, Tertius, who wrote this epistle, salute you in the Lord."

The earliest known copies of the Bible now in existence are the Sinaiticus and Vaticanus codices, believed to be made about the 4th century A.D. These are in Greek. There are several thousand manuscript copies of all or parts of the Bible, which date from the 4th century to the invention of printing; as few early manuscripts have dates it is difficult to be sure of the time of their writing except for internal evidence.

Uninformed people believe that our English translation was made directly from the originals; this of course is ignorance, like that of the indignant reader who protested the language of the Revised Version by saying "The English language was good enough for Jesus and the apostles and is good enough for me!"

The invention of printing and the first printed Bible (often called the Gutenberg Bible, from the inventor of printing, though it is doubtful that Gutenberg actually printed it) marked the end of manuscript copies and the beginning of the spread of the Bible throughout the world. Gutenberg's invention was moveable type, which could be used, recombined and used again. Prior to this invention printing was done from carved wood blocks. Gutenberg conceived the idea of moveable type of metal, and his discovery of the punch (which makes the matrix), the matrix (which form the letter), and the mould (which holds the molten metal) was undoubtedly the greatest ever made by man for man since the invention or discovery of language.

What must have been the thoughts, the joy, the happiness of men when at last they could see with their own eyes what hitherto they had known only in tales from mouth to ear, can only be imagined. The stained glass window, the picture drawn by an artist, the "block books" of the pre-printing era gave snatches, hints, small excerpts from Biblical stories. Doubtless the priests did all they could to translate their precious and concealed manuscripts into speech for their congregations. Suddenly came a river of books! Printing, at first almost as expensive as manuscript copies, were quickly improved, and Bibles began to pour from the hand presses of those days. What it meant to a Bibleless world is better imagined than described!

The invention of printing and its application to Bibles was to have some odd results: one of these was the apparent impossibility of printing a Bible without an error—sometimes an absurd error.

Thus we have the so-called "Printers Bible" of 1702, in which the Psalmist is made to say "*Printers* have persecuted me without cause" instead of *Princes* have persecuted me, etc."

In 1809 appeared the "Idle Bible" in which is "Woe to the idle shepherd that leaveth the flock" instead of "idol shepherd." "Idol" in these days meant worthless, counterfeit, no good. The Revised Version changes the King James "idol" to "worthless."

The "Breeches Bible" (Geneva Bible, previously referred to) was printed somewhere about 1557-60. Here, in the Garden of Eden Adam and Eve "sewed fig leaves together and made themselves *breeches*." King James Version makes it "aprons." The "Breeches Bible"

had more than 160 editions and was very popular, much more so at first than the Great Bible, as it was called, then used in English churches.

The "Wicked Bible" (sometimes called Devil's Bible or Adulterous Bible) was a King James Version printed in 1631 in which "not" was left out of the Seventh Commandment, making it read "Thou *shalt* commit adultery." (!) Every copy of the edition was ordered destroyed and the printers fined heavily, but a few copies escaped and are now almost priceless.

The "Unrighteous Bible" is a King James Version printed in 1653 in which is "Know ye not that the unrighteous *shall* inherit the kingdom of God?" Whether the second "not" was omitted accidentally or in malice is any one's guess.

"So that thou shalt not need to be afraid for any bugs by night" was the rendering of Psalm 91:5 in an English translation printed in 1551. In the King James Version the words are "Thou shalt not be afraid for the *terror* by night." But this was not a printer's, nor even a scholar's error; merely a choice of a word. In those days the word "bug" meant ghost, bogey, goblin, evil spirit.

A King James Version printed in Oxford in 1717 (The Baskett Bible, hitherto referred to) speaks of the "Parable of the Vinegar" instead of the "Parable of the Vineyard"—hence the "Vinegar Bible."

Our Bible was written by many men over a period of at least a thousand years. Parts of the Bible are the work of many editors, commentators, scribes. Literary property was not known in those days; writers felt free to change, alter, add to, existing recordings. Much of the old books of the Bible were transmitted orally from generation to generation, of course getting changed in the process, just as Masonic ritual suffers changes by "mouth to ear" instruction. Psalms, for instance, did not reach its present form until about a hundred years before the Man of Galilee. Much if not all of the New Testament was composed, written, dictated, re-

duced to writing during the latter part of the first century after the birth of Christ.

Curiously enough, this great collection of books, which has had a more profound effect upon man than any other ever written, uses comparatively few words of the large English vocabulary. English today contains some half million words; the Bible uses only some 7,000 (an exact count is impossible because of differences of opinion as to what is "a word"; for instance, work, worked, working may be counted by one compiler as one word, by another as three words). But no count has more than 10,000 different words used in both Testaments.

There are 1,189 chapters in the Bible; 31,173 verses; 773,692 words; (the count differs with different enumerators for the reason given above); and it is estimated that there are slightly more than 3,500,000 letters in the Bible—3,500,000 chances to make an error in any printing! The longest verse is Esther 8-9, which has ninety words; the shortest is John 11:35, two words—"Jesus wept."

Italics in the Bible are not for emphasis; they are words inserted to make translations readable, printing these in italics is a scholar's device which dates from about 1556.

No version of the Bible has ever had the spread, popularity or reverence given the King James. The Revised Versions of 1881, 1885 and 1901—which made some 36,000 changes in the language of the King James Version—though thought by many to have improved the accuracy of translation and come nearer to the original writings in form, to most seem to have sacrificed much in poetry, imagery and beauty.

The King James Version has covered the earth. It has been translated wholly into nearly two hundred tongues and partially into nearly eleven hundred. It is the foundation on which all Christian and Jewish churches are erected.

And it is the "stone of foundation" of all Masonic lodges.

WASHINGTON CONFERENCES

THE MASONIC SERVICE ASSOCIATION

By CLIFFORD D. JORY, P.G.M.

The 30th Annual Meeting of the Masonic Service Association of the United States was held in the South American Room of the Statler Hotel at Washington, D. C., on February 21, 1949. All of the member jurisdictions were represented together with representatives from many of the non-member jurisdictions.

The meeting was called to order by Samuel H. Wragg, Past Grand Master of Massachusetts, its Chairman, and after the usual preliminaries the report of the Executive Commission was presented by Hubert M. Potcat, Past Grand Master of North Carolina.

In addition to the routine business of the Association,

Brother William Ellsworth, a member of a Buffalo, New York, lodge and a disabled veteran of World War II, was presented and briefly expressed the appreciation of the veterans in the hospitals for the welfare work that the Association has been carrying on.

Two former Army officers, a Major Hunt and a Major Brown, both of whom had seen active service in Germany during and since the end of the war, spoke briefly as to Masonic conditions in Germany at the present time. Apparently Masonry is being revived, but the question of whether or not recognition should be extended to them is one that will require considerable study from

the various Grand Jurisdictions of the United States.

The meeting also heard an interesting report made by Arthur H. Keil of Ehlers Lodge No. 953 of New York City on the Masonic situation in Hungary. Brother Keil was appointed as the personal representative of Grand Master Frank M. Totten of New York to represent him in the Symbolic Grand Lodge of Hungary. Hungary appears to be the one country behind the Iron Curtain in which Masonry is again active, but the situation in Hungary has become such since the visit of Brother Keil that it is difficult to determine just what the future of Masonry may be there.

A large portion of the report of the Executive Commission touched on the matter of the welfare work being carried on by the Association in the veterans and army hospitals in the United States. Since the closing of the service centers following the end of the war, the Service Association has entered into hospital work in some 70 hospitals in 38 different states in the United States, five of these having been opened during the year 1948 and one opening January 1, 1949, at Walter Hines Hospital in Illinois.

Since the Association entered into the hospital service work, it has been a matter of considerable concern to those in attendance at the annual meetings, who give any consideration to the matter, because of the fact that it appears to be an undertaking which will be permanent and which should call for permanent and definite methods of finance.

The work of the service centers and of the hospital centers to date has been carried on by voluntary contributions from the various Grand Lodges and other co-ordinate bodies. According to the report, the cost of operating the centers during the year 1948, including administrative and supervisory expenditures, was the sum of \$220,730.00, of which \$59,000.00 was contributed by 16 Grand Lodges during the year 1948, \$20,400.00 contributed by other bodies, and the balance paid from the reserve fund which was on hand January 1, 1948. The present cash reserve in the welfare fund as shown by the report is the sum of \$363,000.00, of which, allowing for possible increase in costs and some extension of the service rendered, will be enough to operate for a year and a half and after that the future operation is a matter of real concern.

According to 1948 reports, there were 3,271,000 Masons in the United States. Thirty-one of the 49 Grand Lodges in the United States, with a membership of 1,690,000 and representing 51.66% of the entire Masonic population of the United States, are members of the Association.

The cost of operating the centers during 1948 averaged 6¾ cents per capita for the entire Masonic population of the United States and 13 cents per capita for the members represented by the 31 Grand Lodges who are members of the Association. The entire amount contributed for welfare work through the Association during the entire period since the beginning of the war was \$2,460,000.00, or approximately \$1.00 per member for the entire membership of the United States as of the

beginning of the war. If during the war the total contributions from all sources averaged only \$1.00 per member for the entire Masonic population of the United States, it would appear that it is going to be difficult to get annual contributions of 6¾ cents from every member in the United States or 13 cents from every member belonging to the Grand Jurisdictions which are members of the Association.

For some years interested parties have been urging the Executive Commission to prepare themselves to present to the Grand Lodges a definite program of a fixed amount which they could anticipate receiving so as to carry on this work, but to date nothing has been done about it. The Executive Commission now appreciates the situation and can see that by the annual meeting in 1950 something definite must develop or they will have to make plans to bring the work to an end. The only recommendation they have made, however, is in their report in which they say: "That this Association record its hope that all Grand Masters will try to lead their Grand Lodges to increased contributions to welfare work." Apparently it is still their hope that this vast task can be carried on by voluntary contributions, but others who have given the matter considerable study feel that it would be unsafe to attempt to carry on work of this magnitude without knowing definitely what they may have in the way of funds. There is no question but what the Association through its hospital visitations is doing a splendid work not only for members of the Craft but for all disabled veterans of the two world wars. To withdraw at the end of 1949 or 1950 would be to confess that Masonry had taken on a job which was too big for it and that it must admit defeat.

THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL ASSOCIATION

The 39th Annual Conference of the George Washington Masonic National Memorial Association was held in the Memorial at Alexandria, Virginia, on February 22, 1949.

Considerable work was done on the Memorial during 1948, the work completed and under contract totaling approximately \$500,000.00. It was hoped that the elevator, which was contracted for a year ago, would be in operation by the time of the annual meeting, but due to delays, over which no one had control, it will probably be a matter of another three months before the elevator is in operation. As soon as that is completed the Association will be able to start the completion of the tower rooms, and the time is not too far away when they should be able to announce that the entire Memorial is completed. The statue of George Washington which will stand in the Memorial Hall is now in the process of casting and will be in place at the time of the next annual meeting.

Annually the Grand Masters of the various Grand Jurisdictions and the representatives of other bodies present their contributions for the furtherance of this work, and at the 1949 meeting a total of \$262,000.00 was contributed, of which \$201,000.00 was to be applied to

the building fund and \$61,000.00 to the endowment fund. This is the largest annual contribution ever received, being even larger than that received a year ago, due to the fact that two or three of the larger Grand Jurisdictions which have been delinquent in payments are now catching up on their pro-rate subscriptions.

Visitors at the meeting who had not been in attendance for a few years were surprised at the large amount of work that has been done in the immediate past, and those who had never before visited this magnificent

memorial were greatly surprised to find that Masonry in the United States had built such a memorial to the father of our country.

At the regular business meeting all of the officers were re-elected and the directors whose terms expire this year, including the writer, were re-elected for another three-year term. After the adjournment of the meeting luncheon was served in the dining room to all of those in attendance, together with their wives, by the ladies of the Eastern Star of Alexandria, Virginia.

THE BLACK BALL

The question which has received marked attention from Masonic writers seems to be the use and abuse of the black ball. Nearly every Masonic journal that comes to hand gives expression of opinion, either original or endorsed. There is one consideration that should not be overlooked. The black ball is indispensable, and the unanimous ballot should obtain. Were it otherwise, the Masonic lodge would be but a rendezvous for unprincipled schemers and pothouse politicians, a club for high rollers and "jolly good fellows." The black ball is necessary to protect the lodge from the presence of undesirable material, and it should be, and generally is, used for that wise and salutary purpose. Every member of the lodge has an undeniable right to a choice of ballot, and, having that choice, he should exercise his right to cast his ballot according to the dictates of his own conscience. The black ball may sometimes be cast through spite and malice, but the instances are rare. Who shall decide as to a brother's motives? From an experience of nearly forty years of devotion to Masonry, the writer ventures the assertion that, where one good man has been rejected through sheer malice, many unprincipled applicants have been admitted through neglect of duty. When a black ball has been cast, the wise and broad-minded brother remains silent while the superficial brother makes haste to denounce the act—a verification of the old adage: "Still waters run deep, but babbling brooks are noisy." There are those who seem to think that injustice has been done to the applicant, and they do not hesitate to say so both in and out of the lodge room. In behalf of propriety and common sense the thumbscrews of condemnation should be promptly turned upon such effusive babbling. The applicant has the right of application only. All other rights are vested in the lodge and the brethren. The applicant seeks ad-

mission under the solemn avowal that he is unbiased by friends and uninfluenced by mercenary motives; that he desires to receive light and knowledge, and to be serviceable to his fellow-man. If the result of the investigation by the committee and the brethren prove that his life has been in accord with his pretensions, there will be little doubt as to the welcome that awaits him; but if the investigation be not satisfactory, his request will be kindly and politely denied. Masonry is not gratifying the vanity of men who are anxious to display its emblems to the world in order that they may reap some supposed benefits, nor is it opening its doors to those who wish to use the symbolic lodge as a gateway to so-called "higher degrees." Not a word uncomplimentary to Capitular, Templar or Scottish Masonry should be spoken. The lessons of their degrees are beautiful and impressive to him who has a corresponding receptivity. But a river can never rise above its source. The superstructure must always depend upon the foundation. The Blue Lodge is the source, the foundation of all, and to cherish its principles and protect its welfare should be the sweetest care of every good Mason. He may have received all the degrees that could be conferred upon him, and have trodden the path that leads to sun-crowned heights, yet if he loves Masonry for the beautiful lessons that make good men wiser and better, he will turn to his Blue Lodge with a fondness akin to the love he cherishes for his own home.

"The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest."
—The Victorian Craftsman.



THE WAY OF THE TURTLE

By McILYAR H. LICHLITER, 33°, Grand Prior

A radio voice broke into the quiet of our Beacon Street apartment with a whimsical, colloquial and unconventional comment: "Behold the turtle! It makes progress only when it sticks its neck out." The speaker, infrequently heard over the radio, is one of the few men for whose political insights we have profound respect. We knew that he had emulated the turtle many times in his brilliant career as university professor, author, editor and publicist—and he did it again that evening.

We discuss the turtle, not the man and his views. Otherwise, we might collide with Anderson's Constitutions! The turtle, we believe, has no politics but is obviously interested in progress. Not too rapid progress! We recall the trademark of one of the largest laundry concerns in St. Louis many years ago—a huge, vari-colored turtle painted on every truck, with the company slogan, "Slow and Careful." It is not suggested here that the lowly turtle should replace the lordly Eagle of Lagash, or that "Slow and Careful" should supplant "Ordo ab Chao" and "Deus Meumque Jus," but we do insist that the Scottish Rite can learn a lesson from this awkward marine reptile of the order Chelonia. The turtle does not hesitate to take a chance when it wants to make progress and, invariably and inevitably, it does arrive. Aesop makes that clear in his fable. "When the Hare awoke from his nap, he saw the Tortoise just near the winning post. Plodding wins the race."

The way of the turtle represents a sound administrative policy which we commend to those who think the Supreme Council is much too slow in this dynamic age. It is the symbol of a rational conservatism.

When William Temple, late Archbishop of Canterbury, became Headmaster of Repton, there was a general feeling that his aggressive, scholarly youth fresh from Oxford would turn things upside down in the old school. He did nothing of the sort. Only a few necessary readjustments were made which required courage and patience and, one day, he explained his philosophy of change to a friend: "If there is one thing life has taught me, it is that institutions must be run *on their own lines* or else scrapped. You cannot turn an old institution into a wholly new direction and expect to be able to utilize its running powers as before."

This basic conservatism is under fire in an age conditioned to revolutionary change. We are witnessing the upsurge of a world-wide folk-movement—what the Spanish philosopher Ortega y Gasset called "the revolt of the masses." They are told that Utopia is just around the corner and that Government exists to make life as easy and prosperous as possible with a minimum of effort. Social change tends to defy social control, and Collectivism—under many labels—strains at the leash of orderly democratic procedures. Here is the paradoxical truth—the man who really emulates the turtle and sticks his neck out is the man who demands a slower tempo in the program of change. He is the citizen who says courageously that American institutions must operate on their own lines or surrender to jerry-built innovations which repudiate our most cherished traditions.

When action seems too precipitate, we slow down the tempo of change; when courageous progress is indicated, it is written into law or ritual. The way of the turtle is not so illogical after all. "Plodding wins the race."

The Craft at Work

NEW TEMPLE

Some 300 Master Masons gathered at Hot Springs, on March 12, 1949, from all parts of New Mexico to witness the laying of the cornerstone for the Masonic Temple of Bethesda Lodge No. 64, of that city. Grand Master Walter F. Edwards, 33°, conducted the ceremony, aided by other Grand Officers, District Deputies and members of Bethesda Lodge. The Temple was far enough along to warrant the dedication of the new hall, which took place in the evening. More than 380 partook of a delicious barbeque served by the ladies of the Order of the Eastern Star. Masons from 22 states and

the Territory of Puerto Rico rubbed elbows with their brethren of New Mexico. The cost of the Temple, dimensions inside 90 x 32 feet, was approximately \$14,000, but much of the material and labor was donated. The cost would have been around \$43,000 otherwise.

WHAT A NON-MASON

THINKS OF MASONRY

A writer for *Colliers* who prefaces his editorial with the comment that he is not a Mason and is not trying to become a member of the fraternity, has this to say about Masonry:

"Every time some new dictator blos-

soms into power, one of his first moves customarily is to declare war on the Masonic Fraternity. Why? Is there some mystic magic about the Masons that make them dangerous to a totalitarian society? "We're afraid there is. To a tyrant, the Masons are a very subversive bunch. Their trouble is that they practice human brotherhood and democracy. To so high an eminence has Masonry's credit been advanced that in every age monarchs themselves have been promoters of the art, have not thought it derogatory to their dignity to exchange the scepter for the trowel, have patronized its mysteries and joined in its assemblies.

"Plenty of Masons have their faults. But, by and large, the big totalitarian complaint against them is simply that they are decent, democratic, cooperative people. But we have a notion that the Masonic fraternity, having outlasted all the storms since, by some accounts, ancient Egyptian times, will out-ride this one. Meantime, here's wishing the Order well."

ONE WHO UNDERSTANDS

A thoughtful person, who observes social trends and understands the motives of certain groups that would destroy our free institutions, and who applies Masonic principles to what he sees and knows, write us as follows:

"It seems to me that it is about time that Masonry burst out of its shell of self-sufficiency and take cognizance of actual conditions that are surrounding it. If this is not done, then we are going to have in coming years, the story of the camel and the man in the tent exemplified. Needless to say, the man in the tent would represent Masonry.

"Our government and way of life have been developed along the lines of majorities. People have taken an active interest in their government, but some of us have been derelict in our duties. We are possessed of a rare privilege in being able to express our own thinking through the medium of elections and, unless we Masons awaken, this and other privileges may not be handed down to our posterity. It is our duty to be active in politics and to take a stand on questions that affect our community if we expect this country to continue in growth on the same foundation that has brought it to world leadership."—Clarence M. Hook, 32°

ROYAL INSTITUTION FESTIVAL

The 107th Annual Festival of the Royal Masonic Benevolent Institution of the United Grand Lodge of England was held in London, on February 23, 1949, under the Presidency of Right Worshipful Ernest Dixon, Patron and Grand Master of the Provincial Grand Lodge of Durham.

The magnificent total of over 201,224 pounds was subscribed, which is about \$805,000 in United States money. The record sum of over 105,114 pounds was subscribed by Durham alone with only 142 Lodges. Both results have been exceeded only once in the history of the Institution, but only because the Province of Lancashire, Western Division, was much larger, having three times as many Lodges.

The ovation to the Grand Master was

enthusiastic and presented a scene of over 1,500 brethren and ladies, some 850 of whom had taken the long journey from the north to express their loyalty. Many had traveled all night, only at the conclusion of the Festival to face a tiresome return journey home. But this is English Freemasonry in action, the kind of spirit which made England what it is, and the kind that constituted our early settlers and laid the foundation for our own greatness. We need to revive it in many respects.

THE COVERED HEAD

Among all Christian nations it is a mark of respect and reverence to uncover the head in the presence of superiors. To keep the head covered while all around are uncovered is a mark of superiority of rank or office. In England, the king remains covered while courtiers, who are standing around him, remove their hats. In a Masonic Lodge the Master while in the East is covered, as a symbol of his office. In most Lodges the covering is a silk hat, which should rest on the head with an air of dignity. But how often we see Masters wear their silk hats with a rakish or slanting position on the side or back of their heads which destroys the dignity and purpose of being covered. Far too many Masters remain in culpable ignorance or passing indifference of their duties to uphold the dignity of their Lodge, which as much as anything else is noted in the way they wear their hats.

A BUSY MAN

Ill. Melvin M. Johnson, 33°, our Sovereign Grand Commander is home again, in splendid health, and with memories of rich, rewarding experiences in South America. Like Homer's hero in the *Odyssey*, "he saw cities of many men and knew their manners."

That is why he made the long journey. He wanted to get the "feel" of Freemasonry in Brazil, Uruguay and Argentina, to talk with the leaders and to appraise the impact of current political and ecclesiastical trends upon the Symbolic Lodges and the Scottish Rite. Though he could have saved both time and money by air travel, he wisely chose the long sea voyage knowing that he could store up strength for the crowded schedule ahead of him, and that he would have leisure on the return trip to organize his report to the Rite.

Ill. Ralph H. Sleeper, 33°, his secretary who accompanied him, kept a voluminous record of day-by-day happenings—a diary of more than 100 typewritten pages which reveals the variety and rich-

ness of Dr. Johnson's Masonic contacts and opportunities.

At the time of his own choice, and his own way, he will share many of these experiences with his brethren of the Rite. No matter how or when he chooses to tell the story of his South American journey, that great continent will be as familiar to our Supreme Council as Mexico was after his illuminating report a few years ago.

It is true that he was able only to visit only a few great cities in the eastern part of South America, but he was in contact by interviews and correspondence with Chile, Peru and many of the other States. The Allocation of 1949 will be worth waiting for and, perhaps, we may hope for a pamphlet which will be a real contribution to our Masonic education.

The Sovereign Grand Commander is no disciple of the *dolce far niente* school of thought. He paid his respects to that sort of thing in the Allocation of 1946 (1946 N.M.J. 71). He returned home to a crowded but constructive schedule.

On May 14-16, the Committee on Benevolences met in "1117" for an important conference; and there were many duties connected with the Grand Lodge of Massachusetts, particularly in the field of Foreign Relations.

He did escape to Camp Ogontz for a brief interlude, but on June 4 he is scheduled to leave for Bloomington, Illinois where he delivered the Commencement address at Illinois Wesleyan University.

The Massachusetts Council of Deliberation met on June 10, and on the 19th he attended the Commencement of Tufts College—his own Alma Mater. Then back to Camp Ogontz to work on his Allocation for Chicago.

On July 14, accompanied by his secretary, Ill. Ralph H. Sleeper, 33°, the Sovereign Grand Commander sails on SS. *Queen Elizabeth* for Masonic conferences in London, then going on to Scotland to be guest of the Rt. Hon. The Lord Saltoun at the 350th Anniversary of the continuous records of Mary's Chapel Lodge No. 1, of Edinburgh, and will spend a few days with his host at Carnburg Castle near Fraserburgh. En route to Edinburgh, he will visit briefly with the Rt. Hon. The Earl of Elgin and Kincardine at Dumferline.

Dr. Johnson has a definite appointment in London to confer with members of the Supreme Council for England on matters of great Masonic importance, and he will have opportunity, while in Edinburgh, to have a similar conference with officers of the Supreme Council for Scotland.

Leaving Southampton on August 5 on SS. *Queen Mary*, he is due in New York on the 10th and will proceed at once to Camp Ogontz for the meeting of the committee on foreign relations—August 13-22. That leaves only a month for a bit of real vacation and final preparations for the Annual Meeting of the Supreme Council in Chicago.

There is a general conviction among members of the Supreme Council, that the visits of the Sovereign Grand Commander to South America and to England and Scotland will prove to be of profound significance to the future of the Scottish Rite, perhaps the most important visits he ever made.

M. H. L.

"ON THE TEAM"

"Personally, gentlemen, I am proud to be on the team!" With these words, Brother Charles E. Bostick, 32°, Captain of the Guard of Springfield Chapter of Rose Croix, closed his recent address at a dinner for degree workers.

It was an able address, approaching a familiar theme from a new angle. He summarized briefly the need for our degree lessons in the world today and then, in two incisive paragraphs, emphasized the responsibility of the individual worker.

"I must observe diligence and care in committing and delivering the ritual, striving always for accuracy, not only because that is the way the candidate should hear the work, but also because my fellow workers' parts are keyed to mine, and they are dependent upon my giving the proper cues, my being in the right place at the right time. My delivery must be vigorous or subdued, as called for by the ritual, but, more important, must be approached with a freshness of attitude, lest I forget that while these passages may be 'old stuff' to me after innumerable repetitions, they are new and revealing to the initiate who is eagerly trying to catch every word. Too, there is a self-reward in that no matter how many times I hear these fine old lines, there is always a new shade of meaning, a new lesson there for me, if I will but seek it out.

"I must bear in mind that I owe my degree director and co-workers the courtesy of punctual attendance at rehearsals and reunions, and that my responsibilities do not end at the robing-room door upon the completion of the degree. Rather, in effect, all 3600 members of the Valley of Springfield should consider themselves full-time workers for the Ancient Accepted Scottish Rite, contributing their un-

failing diligence at all times, not only in the actual work in the preceptory, but also in matters of membership, committee work, attendance at business meetings and so forth.

UNDATED AND UNSIGNED

The following letter, undated and unsigned, reached the desk of Bro. William H. A. Williams, 32°, Secretary of the Scottish Rite bodies in the Valley of Allentown, Pennsylvania. It should have a wide circulation and we regret that the brother who wrote it is not given credit by name:

Out of my experience in the affairs of Masonry has come a settled conviction that unless the easy incidental gait that marks our progress today is replaced with one of stern purpose, the next generation will witness the gradual but unmistakable lessening of our strength and influence.

That portion of our creed relating to the betterment of mankind must become a living, vital force in our Masonic lives or we shall become smug, self-satisfied and impotent. You cannot perpetuate age-old ideals or forward a great moral purpose with a membership, some of whom make their participation one of convenience instead of zealous conviction.

We need more Masons who are members. If we are to continue shoulder-high above the ruck of joiners and badge wearers, we must scrape off the barnacles, shun those who seek us for social standing and welcome those who unite with us for social service.

I have yet to see a Masonic Body embark upon a worthy cause without the great majority of its members coming forward, unasked, to participate.

JEAN SIBELIUS

Brother Jean Sibelius, the word's ranking composer, has been for the past twenty years the Grand Organist of the Masonic Grand Lodge of Finland, a title which he still holds at the age of eighty-three (December 8, 1948).

Sibelius is well; he bears no scars of the world war except the spiritual scars. These, however, are plentiful. When he speaks of the Russians, his eyes flash. "We have been blamed for fighting Russia when she had allied herself with you," he said. "But today you know what Russia was and is. She is an insatiable political maw, which would swallow up all the world if she could. Look at the cottages below. (Just below the hill on which Sibelius' home stands in a wide-spreading meadow, reaching down to a lake, and on this meadow are rising liter-

ally hundreds of cottages, primitive, tiny, for the displaced Karelians.) There the Karelians are to live. They were the residents of the Karelian peninsula we were compelled to cede to Russia last year. They were given, by Russia, the choice of remaining in their homes under Russian rule, or giving up their homes forever and moving into Finland proper. To a man they gave up their homes; they are coming here by the thousands. We must take care of them for humanity's sake and because there are so many Masons among them. I have met a good many. Finland knows the doctrines of Masonry well, for with us the spirit of liberty has been kept alive for a thousand years by Freemasons. First under Sweden, then under Russia, the Finns have been oppressed for a thousand years, until at last we became free in 1918. Today Russia would rob us of that freedom. I have been told that your George Washington was a Mason. Finland has had her Washingtons, too."

In the eyes of the average Finn, Sibelius is almost like a Washington. On the occasion of the first playing of his "Finlandia" the country was still under Russian rule, but so strongly was the patriotic fervor of the listeners aroused that for more than two hours the audience experienced a patriotic frenzy in which the participants sobbed, screamed, and cried out against oppression. The Russian government later forbade the playing of "Finlandia."

Brother Sibelius rarely goes to town now; his advanced age makes him chary of spending his strength. Yet he is strong; he walks up and down the hills of his tiny estate with a vigor that puts me to it to keep up with him. He carries a sturdy cane, which he never uses. He has his own teeth and excellent eyesight, never using glasses. During the war he kept his large-bore hunting rifle at hand and whenever he heard the sound of a Russian bomber's motors he rushed out with the rifle and took shots at the plane if within target distance. Regretfully he acknowledges that he does not know whether or not he ever registered a hit!

I was privileged to visit the lodge room (not the Lodge) where Brother Sibelius was raised. Brother Martti Simila, conductor of the Finnish National Orchestra, arranged that Brother Fritz Gurton, one of the most active Masons in Helsinki, should show me points of Masonic interest in the capital city. I was, therefore, permitted to visit the beautiful lodge room where Sibelius received his First and Second Degrees, and also the

inner sanctuary where, according to European practice, he received the Third in a different room. I was even permitted to photograph certain parts of those rooms.

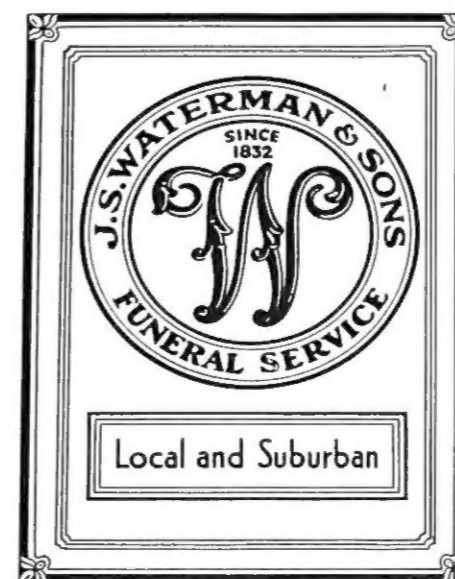
Brother Sibelius was profoundly impressed by the Masonic presentation of those truths which spiritually he had always sensed and, accordingly, he composed the entire music for the first Three Degrees of Masonry. This music is now in use in certain New York Lodges.

Spending a second day with Sibelius, our talk veered from music to Masonry. And on that day the world's greatest composer sent a message to the Masons of this free, fair land:

"Masonry is not dead in Finland. I think it is not dead in Europe. Masons freed Finland from Russia, as they freed your country from England, as they freed France from the rotten monarchy. It seems to me that truth never dies. It seems to me that Masonry is truth, and will never die."—*New Age*.

CALIFORNIA'S FIRST MASONIC FUNERAL

The first Masonic funeral that ever occurred in California, took place in 1849, a body was found in the bay of San Francisco. On the body was found a silver mark of a Mason, further investigation revealed the most singular exhibition of Masonic emblems ever drawn on the human skin. There is nothing in the history of the traditions of Freemasonry to equal it. On the left arm in red and blue ink, appeared all the emblems of the entered apprentice. The holy Bible the Square and Compass, the 24-inch gauge and the common gavel. There was



also the ground floor of King Solomon's temple, the indented tassel which surrounds it and the blazing star in the center. On the right arm were the emblems of the Fellowcraft degree, Square, Level and Plumb. Also the five orders of architecture—the Tuscan, Doric, Ionic, Corinthian and Composite. On other parts of the body the Trowel appeared and all the tools of operative Masonry. Over the heart was the Pot of Incense. On other parts of the body were the Beehive, Book and Constitutions and Tyler's Sword pointing to the naked heart; the all-seeing eye, the Anchor and the Ark, the Hour Glass, the Scythe, the 47th Problem of Euclid, the Sun, Moon and Stars and Comets, the Three Steps, Youth, Manhood and Age. The Weeping Virgin reclining on a broken column, upon which lay the book of constitutions, in her left hand she held the pot of incense, emblem of immortality of the soul. Behind her stood winged time with his scythe by his side which cuts the brittle thread of life and the hour-glass at his feet, which ever reminds us, our lives are withering away.

The withered and attenuated fingers of the destroyer were placed amid the

long and graceful flowing ringlets of the disconsolate mourner. Thus were the striking emblems of mortality beautifully blended in one pictorial representation. It was a spectacle such as Masons never saw before, and in all probability such as the fraternity never will witness again. The brother's name was never known.

All Sorts

Mike was smiling all over his face.

"I've a dandy job now, Pat," he told his friend.

"Who is it ye work for, Mike?" asked Pat.

"Casey's, the contractors," said his friend.

"Phwat is it ye're doin'?" said the other.

"Diggin' a well," replied Mike, with an artful wink. "I've dug down so far now that th' boss can't see if I'm workin' or not."

The young man said he knew his girl could keep a secret, because they had been engaged for weeks before even he knew anything about it.

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